

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, MARCH 18, 1909.

NEW SERIES VOL. XI, NO. 11.

Concerning a Remedy for a Grievous Fault.

Elder W. P. Matheny, writing in the Arkansas Baptist, details in more than one column the situation as to the churches where he has been. He says that this situation is one of almost supreme indifference. The caption of his article is "What can be done with the situation?" It will be remembered that Bro. Matheny is one of the most persistent agitators, and he gives a report from the churches he has visited. Indifference to religious matters is, to an extent, common to churches and individuals, but I come to the situation described by Brother Matheny. The following is an attempt to answer the caption of the article considered. What can be done with the situation? The answer as here given, goes straight to the heart of the trouble with any sort of question.

In the first place, many of the churches have become almost totally indifferent to religious things, because there have not been many religious things done in or by the churches in a good while. In many places the churches have been harassed and dragooned by the discussion, not of religious subjects and great doctrines, but by a discussion of the shortcomings and sins of other people. There are churches within the knowledge of this writer, which years ago were strong and active, which are now almost entirely indifferent to religious matters. How did it happen? Their pastors led these churches into contentions over methods and personal matters, embittering the people against their brethren, and sowed the whole field with dragon's teeth. That is the way it happened. Instead of insisting on Christian doctrine and Christian practices, for years and years, these churches were filled up with discussions of the supposed heresies entertained by brethren. It ought to occur to any sensible man, or any individual Christian that no church can prosper on discussion of the heresies and defections of other people, and that is about all a good many churches have had, and especially the churches visited by Elder Matheny.

If any of them take papers, they take the papers that feed them not chaff, but worse, the very rot and ruin of everything that the writer can imagine. Week after week they read these papers and discuss among themselves the rottenness of the brethren in morals and doctrine. This is worse than no food. It is poison, and now the people have turned away from it. This writer lives in Texas, and knows that there are hundreds of churches that have been brought to the very condition described by

Brother Matheny by the very methods described in this article.

It is a notable truth that in many of these churches, the young people have turned away from the preachers and will not hear them. They refuse any longer to spend their money or time for that which is not bread. Not a few have grown up to young womanhood and manhood without ever hearing a noble appeal to the very souls of people for the higher and better things of the Kingdom. This is no imaginary picture. It is a true picture. The real explanation of the trouble admits of no doubt, because we have reached a state of complete demonstration. Elder Matheny does not know what to do.

He has written to a number of the brethren, and they do not know what to do. This writer knows what to do, and here sets down some simple lessons. He deserves no credit for anything here written, because it is all in the New Testament in essence. Let the men who have brought these churches to their present state of almost total indifference, strike a new note. Instead of the old preaching, just mere whang doodleism in many cases, let them strike a new note for high, noble and blessed things. Especially let the preachers, troubled with churches in that State, strike the long, lost seeking note of the gospel, the key note of the New Testament, "Seeking the lost." If some man will go into any of these churches and strike this note with the spirit of Paul, he will see the beginning of a new day at once. People, who have grown indifferent, will recognize the note as that which brought them to the Savior and started them in the divine life, and they will come to it.

There is not a church in Christendom where the seeking note of the gospel is sounded out clear, sweet and strong, that people do not come to hear it. Where there is grumbling and mouthing and criticism, people will fall away from the church. Where there is noble preaching of the gospel for the salvation of souls and for the things that accompany salvation, people will come back. And not only will the converted come and renew their interest and labors, but the unconverted will come. There is not a soul saving church in Christendom that people will not go to.

The line of discussion may go farther. If the interest of people is to be kept up in religious matters, they must be given something to do worth their while. There is no mystery as to what runs churches down. The people come and hear a sermon without purpose and go away, and feel in

their hearts that they gave nothing and got nothing out of the service. The renewed heart is so made as to appreciate things that are excellent. Men of the world believe that preachers ought to stand for high things and great things. This writer recalls that there was an eminent physician, who was an infidel. He used to go to hear a certain man preach, saying, "I don't believe a word he says, but he does, and I like to hear a man talk about something big if he believes in it." It is the little, piddling, no account business in our churches that runs them down, and commonly preachers are to blame for this. In the very scheme of spiritual life and growth it is ordered that people who give shall receive, and the churches that give little, get little. The individual who gives out of his heart life and money but little to the cause, gets but little out of it, and this law of the Kingdom is as unalterable as the law of gravitation.

Now let Brother Matheny, and the other brethren who are concerned and urgently concerned for the low estate of their churches consider how little has been said about giving, and how little has really been given of life or heart or money or anything. When they have thought it all over, they will find the real cause.

It was said just a little back in this article that we have reached a demonstration. People do not go to church where there is warm, noble, uplifting preaching, and where the old calls for the salvation of the souls of men ring out fervently. We have it all over the country, houses crowded and multitudes coming into the Kingdom. There is no mystery about it at all. It is just as the Scriptures show it, and men are blind not to see it. People come to churches, because churches stand for things. Wherever they stand for preaching the gospel, and the great, ennobling things that belong to the Kingdom are laid on the hearts of the people, and not a word is said about faults and quibbling, and the supposed rottenness of people here and yonder, this is a demonstration that stands for itself. And it ought to count in the minds of brethren, who see the "desolation of Zion" all around them. The spirit that would save the lost is the spirit that will fill churches, and when that spirit is lost, in the churches, there will be no growth to amount to much. This is the way for preachers and churches to go on with the work. Let all of us go into it this year, and the glory of the Lord will shine upon us, and blessings will multiply beyond our capacity to receive them.

J. B. Gambrell.

A Message of Heaven.

(Written for Mrs. J. T. Holmes, who lost her only baby girl February 13, 1909).

Tell me angels, what's the matter
That my sister weeps today—
Where's her darling little baby
That you took so far away?

Now I seem to catch the answer,
Answer to my gentle plea—
Ah, methinks I hear an angel
Whispering softly this to me:

"We beheld its perfect beauty
From our home beyond the sky,
Then we came upon our mission,
And they said we made it die.

No, 'tis false such thoughts of angels!
We are friends sincere to man;
And we labor on in Heaven
Perfecting God's holy plan.

It was pure, so sweet and perfect,
Earth was not its place to stay;
That is just the very reason
We have taken it away.

Far beyond the starry region
Christ has made a mansion fair
Where we'll live with Him forever
With our loved ones over there.

Ah, its streets are bright and golden
With its gates of pearl ajar—
Heaven only is the City
Just beyond the Golden Bar.

Tell, oh tell your loving sister
Not to weep for baby dear,
She is loved so much in Heaven
Angels always hover near.

Nothing can decrease her pleasure;
Naught can touch her snow white soul
She is now so gay and happy
In her palace built of gold."

Angels tell me now the secret
Of the time, how long 'twill be
When again we'll see our darling,
And they said, "Just Wait and See."

Ev'ry star that shines in Glory,
Ev'ry blossom here below
Tries to tell us of the City
Where the little infants go.

Now we stand upon the River;
Soon we'll cross to Yonder shore
Where our loved ones now are waiting,
And we'll meet to part no more.

Carl Monroe O'Neal.

Letter No. 7.

A communication published in our city paper, answering the question, "What is Cheating?" the question having been sug-

gested by some remarks growing out of a sermon I preached on dishonesty.

Last Sunday evening, in the course of my sermon on Dishonesty, I announced that I would state some things in the language of the ideality of things. I then proceeded to make good my announcement. One of the principles thus stated was this: "If I attempt to 'jew' one who has something to sell, valued at \$1.00, to 75c., I am really attempt burglary in principle as if I should attempt to break into his house under cover of night and take therefrom that amount of cash." I have heard several echoes from that statement. Here is a specimen: "I do not believe I am trying to cheat a merchant when I ask him if he will take less for an article than he asks me for it." I do not think so, either, necessarily. Neither did I so affirm in my sermon. This echo, like all the others I have heard, is stated in the language of things as they are. My statement is couched in the language of ideal trade. That makes a mighty difference. The word "burglary" comes from two words meaning "a fortified place" and "robber." In the language of common law burglary is the crime of nocturnal house-breaking with an intent to commit a felony therein. In some of the United States, however, the term has been so extended as to cover the breaking and entering of any building, at any time, to commit crime.

Now, what makes burglary a crime? Is it because it is done without knowledge and consent of the burglarized? Is it because it damages his property, and does not show fair play in giving him a chance to defend himself against the robber? Hardly! These features are resultant rather than casual. They are secondary. They are the fruit that grow, like apples on apple trees, on the principle that makes burglary a crime. Burglary is criminal because its purpose and effort is the appropriation of that which is another's. Moses, "because of the hardness of the people's heart," allowed some things (Matt. 19:8). But Jesus of Nazareth Himself affirmed that in an ideal state of sociology the law would have been differently stated.

When we are able to state ourselves in the language of ideal living, one effort to appropriate that which belongs to another will be equally as criminal as all the others. That there must be a difference now is not the law's fault—but the social state's; and it argues how far that state falls below the ideal.

But let us look at my statement, quoted above, a bit further.

What do we mean by the term "value?" Value, in its last meaning, is a state of mind. That is, the value of a thing is what a consensus of opinion says it is worth. So when I say that this supposed individual has something to sell valued at \$1.00, I mean that a consensus of opinion says it is worth

one dollar. If, in order to deceive, he names its value at \$1.00, when a consensus of opinion says it is worth only 75c., then his price is a lie; and if he can sell it for 75c. and thereby realize a reasonable profit, then he is trying to cheat the trade by offering it for \$1.00. And let it be remembered that when a consensus of opinion is placing the proper worth on a thing, it takes into consideration the intrinsic value of the thing itself, plus a reasonable profit which the ethics of trade always allows for handling. So it comes to pass that the 25 cents which this supposed individual attempts to get, over and above the real value of the article, is the rightful money of somebody else. Suppose he gets it? Is it any more nearly his because he got it in a dishonest business coup rather than some other way? In an ideal state of society, if his dishonest deal were possible at all, he would be as criminal as the burglar. Why? Because the same evil principle is father to both forms of dishonesty.

Lottery tickets and lottery policies; fairs conducted for churches or schools on the raffling system; whether one patronizes pools or book-making, or employs faro, billiards, rando, keno, cards, bagatelle, or what not—the idea is to cheat because it is an effort to get that which rightfully belongs to another without rendering, in some way, value received.

An American writer says: "This is an age of Shams, and Shoddy is the Grand Duke of Shams. Alas! we have sham idols, sham heroes, sham politicians, sham scholars, sham schools, sham professional men, sham bargains, and sham religions." That is a serious indictment; but I am not prepared to dispute it. Are you? Not all is shoddy; but sham shows its cloven foot most everywhere. And "sham" is another word for "cheat."

But in my statement I was expressing myself in the language of the ideality of things. Therefore, the article offered for sale is really valued at one dollar. So if the individual who offers it for sale lets it go for 75 cents, then the buyer gets the article and still retains a fourth of its value.

Now, when I try to "jew" him from \$1.00 to 75c., if I am not making an effort to get or keep what really belongs to another, what is it?

If it isn't the same principle in action which makes the burglar break into the house under cover of night, wherein are the two principles different?

We look at the two acts now, however, through different nose-glasses; that gives them apparently different colors. But the difference in color is not in the principles, but in the glasses through which we look. Green goggles will reveal a green world every time. All action not honest is equally dishonest—though not even the laws of the land so regard it. Sentiment makes custom and custom has arranged all dishonest ac-

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tion in classes which range from the very meanest and most disgraceful to those acts which are regarded, in the parlance of trade, as "business shrewdness." I have already given our generally accepted definition of burglary. Fraud is deliberate deception with the design of securing something by taking unfair advantage of another.

An imposition is a petty fraud. An imposture is a design and effort to obtain money, credit, or position to which one is not entitled, and it may be practiced by a "Weary Willie," a common street beggar, or the pretender to a throne. The main difference, in the estimation of the law, between fraud and swindling, or cheating, is that the former is regarded as actionable in the courts while the latter is not. And if that is not a distinction without a difference, why?

Another of the principles I expressed in the language of the ideality of things was, "It is an insult offered to the man behind the counter for a customer to ask, 'Is that the best you can do on this?' or 'Can't you cut the price a bit?'" As the trade now is, it isn't an insult; but the dishonesty on both sides of the counter, in so many instances, is responsible for that. Granting that a merchant who knows his business will not sell his goods at a less price than they cost him, then to ask him to do so is another way of saying to him that he is trying to sell to you for more than his goods are worth. In ideal trade that would be considered a grave charge, and justly.

If he can sell to you for less than he asks, and still sell for as much as he ought, then if he sells to other people for what he asks, he gets more from them than he ought. So if you are not cheating him, he is cheating the other people; and if he is not cheating the other people, then you are cheating him. Special sales and special discounts, coming under special rules, are not indictable under this law, of course.

One lady said to me, "I don't think it is any harm to get goods as cheap as you can, for I know the merchants are trying to sell them as high as they can." So there you are! That's charging the merchants with the same principle that makes burglary a crime. Well, when we come into an ideal state of life, we'll see how dishonest life was at the beginning of the 20th century.

R. S. Gavin.

Huntsville, Ala.

Six Months' Work of the New Secretary.

The first State convention that I attended in the interest of the Laymen's Missionary Movement was the meeting of Mississippi Baptists in Meridian. President Lowrey, of Blue Mountain College, S. R. Whitten, Profs. Aven and Johnson of Mississippi College, Gov. Longino, and others had been active during the year and submitted a most gratifying report to the convention. Their

report was given a good hearing and the convention by hearty vote added its unqualified endorsement. The contributions to missions showed a decided gain over the previous year. The State committee of ten active brethren has wisely apportioned the work of the State among its members and is seeking to enlist a live layman in every church. The committee is making liberal distribution of tracts and is conducting rallies all over the State.

In Alabama the work had not progressed very much, no provision was made in the program of the convention for its consideration. The secretary, however, was most kindly welcomed by both preacher and layman, the program was amended so as to give him a hearing and later some fifty strong laymen held a conference and instituted plans for the organization of the work, and the outlook seemed very promising.

I am not sure I have seen a stronger body of laymen in any State than I met at Roanoke. Alabama Baptists enjoy the distinction of having three of the five supreme judges as members of their convention and zealous in every good word and work. President Palmer, of Montevallo, is chairman of the committee and has the co-operation of some very capable laymen.

At the Tennessee convention, held in Memphis, the most hearty endorsement was given the Movement. Dr. Savage, of Nashville, is the chairman of the State committee and presided at the mass meeting on Sunday afternoon. This meeting was largely attended and in addition to the secretary, addresses were made by the chairman; by Bro. Brownlow of Columbia, and Bro. Smith of Clarksville.

W. C. Golden, State secretary, is in most hearty accord with the Movement and is anxious to be of service in advancing it.

In the Missouri meeting at Moberly, the enthusiasm ran high. After the discussion in the convention, the laymen held a separate meeting and decided to employ a secretary for the State if a suitable man could be found. Ministry Jones, of St. Joseph, is chairman of the State committee and associated with him are such prominent laymen as Dr. Mayfield, Brethren Stephens, Harris, Franklin, and others.

Dr. Porter reports most gratifying receipts from Texas. At Fort Worth, the Texas Baptists gave both a morning and an afternoon session to the discussion of the Movement. Notable addresses were made by Drs. Carroll and Gambrell. Texas gave the secretary an immense audience and invited him to "fire away" for an hour. Brethren Freeman, Slaughter, Wolfe, Coleman and others followed in thrilling speeches. They reorganized their State committee with M. H. Wolfe at its head and we have reason to expect great things of this mighty host.

In Arkansas the Movement was given prominence, the moderator, Gen. Atkinson, being a most ardent supporter. As Fayette-

ville, the place of meeting, is in one corner of the State, the brethren planned for a mass meeting in Little Rock, December 1st.

Although it was the first day of the month the First Baptist Church was crowded on a week night, and the interest was intense. The secretary was called all the way to Little Rock at their expense for this one meeting. The committee has planned a campaign to include the principal centers of the State in February and the secretary hopes to have a share in these rallies.

The secretary has also visited the conventions of Louisiana, Georgia, North and South Carolina, has visited several points in Kentucky and Virginia, but this narrative is already long enough for this article.

J. T. Henderson,
General Secretary,
Laymen's Missionary Movement.

An Appreciation.

Since I began my series of "Pastoral Letters" in some of our papers, I have received many letters that have made me feel good. Brethren and sisters from different States have written me words of appreciation. And while I have not tried to reply to these letters, yet I have appreciated, with all my heart, every word they have written. My mail this morning brings me a kind word from far off France. It appears below, not because I appreciate it more than the other letters I have received, but because it comes from Bro. McCormick, who is known and loved by us all. The letter follows:

Paris, France, Feb. 18, 1909.

My Dear Bro. Gavin—Please let me say that I have greatly enjoyed and have been much profited by your "letters" in the Alabama Baptist.

They are excellent. After reading, I send them to one of our prominent French pastors who greatly appreciates them. I am sure they will do a great deal of good in many ways. This last, "To a Methodist Lady," is what I have had in mind (only it is much better wrought) for a long time to write. I remember cases in Birmingham which that will "fit to a T."

Your letters reflect your personality; and that is very pleasing to us here who remember you. God bless you and all your letters. All goes well here. I am hoping to get back to America by early summer, and hope some day to meet you again. Success!

Yours cordially,
H. P. McCormick.

Now, I leave it for my readers to say if that is not as inspiring a note as anybody should care to receive. Well, I have received many others "just as good"—but it wouldn't be in good taste to ask for space to publish them. I appreciate what these letters say quite as much as I appreciate the letters themselves; and I hope the writers will accept this note as a personal reply. The editor and I have agreed that he can (Continued on page six).

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A \$1,000 a day now for missions is the watch word. It will require that amount with every setting sun for the next 40 days to carry us to Louisville clear of debt.

The Mississippi Sunday School Workers' Convention will be held in the First Baptist Church, Jackson, April 22 to 25, 1909. It is made up of all denominations that wish to affiliate with it.

The South Mississippi Sunday School Convention will meet at Columbia June 29 to July 1, 1909. A fine program has been arranged and a great and profitable time is anticipated. Pastor Wilkinson and Superintendent Drummonds were both at the committee meeting, on the 10th. They came to get the convention, and they got it.

The Coliseum in Louisville, Ky., in which the Southern Baptist Convention was to meet was destroyed by fire on the morning of March 11th. As soon as arrangements can be made, the new place of meeting will be announced. Also in our next issue we expect to give all available information about hotels, boarding houses, rates, etc. And as soon as rates are made by the railroads, we will also make publication of same.

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Associational Minutes.

The Baptist Record needs a copy of the minutes of each Association for 1908. In answer to former calls we have received several of these. But are still without the following: Cnoctaw, Hobolochitto, Lauderdale, Leaf River, Liberty, Lincoln County, Magee's Creek, Mt. Pisgah, Oktibbeha, Pearl Leaf, Pearl Valley, Tippah, Union.

Any clerk or moderator or anyone else who will send us a copy of the minutes of his association will place us under sensible obligation to him. Brethren, we are asking this small service for the sake of the cause. Please send us one immediately and oblige.

A Valuable History Must Go.

The History of Mississippi Baptists, by Leavell and Bailey, in two large volumes, containing over 1,500 pages of valuable matter, must be sold. The original price per set, bound in cloth, was \$3.00 net. The work will now be sold, as long as it lasts, for \$1.00 net for these two large volumes. The express charges will range from 35 to 50 cents, depending on the distance to be sent. There are a few sets bound in sheep, which will go for -2.00 net per set. The above prices are far below cost of manufacture, but these books must be sold. Send your order and the \$1.00 to The Baptist Record, Jackson, Miss.

Paloubet's Notes.

We have yet a few copies of Paloubet's Notes on the Sunday School Lesson on hand; and, because of the lateness of the season, we will fill orders at 85 cents postpaid, as long as our supply lasts. If you want a copy of this valuable help on the Sunday School lesson, below cost, let your orders come at once. If your order reaches us too late we will return your money, or order you a copy from the publishers for one dollar postpaid. In writing, state whether you wish money returned or a copy ordered for one dollar. Be sure to read carefully next issue of paper as this proposition may be withdrawn.

Delinquents.

We have sent out statements to all our subscribers who are six months or more behind on their subscriptions. Where the subscriber is six months behind we send statement for twelve months, on the principle that we have advanced six months and that he ought to be generous and advance six months. We very earnestly urge that those who receive statements will give prompt attention to them. If you think the statement incorrect, write us at once. Two parties who want to do right can always agree. Brethren do not ignore your just obligation to us.

To Sunday School Superintendents.

Since the Sunday School is the main teaching agency of the church, and since missions is one of the main doctrines to be taught, it ought to have a large place in this teaching department of the church. In recognition of this fact our Sunday School Board has arranged a special missionary program and lesson for the fourth Sunday in this month, March 28th. The plan affords a most excellent opportunity to get the great missionary work of the Southern Baptist Convention before the young people of our churches and congregations. The day is for both foreign and home missions and both boards ought to be represented in the offering. As a mere suggestion I would say let the offerings be divided according to the same ratio in which we are expected to contribute to the two boards, that is 2 to 3, or \$2 for home missions for every \$3 given for foreign missions. As this is approximately the ratio established by the Southern Baptist Convention there can certainly be no objection to following it. The main point is to get our Sunday Schools enlisted on that day study, pray and give for both home and foreign missions. Remember the day, brother superintendent, even if you do nothing more than have your school pray and give for the cause. If for any reason March 28th does not suit, take some Sunday in April, get your school interested, and line up in this great movement for the kingdom of God among men.

W. F. Yarborough,
V. P. Foreign Missions.

Notes of Cheer.

Good news from many sources for Home Missions. A number of churches have increased their offerings for this object. Many pastors are getting dead in earnest. Brother Price's time is being rapidly taken by such places as Meridian, Laurel, Gloster, Crystal Springs, Oxford, Clinton, etc.

Brother L. E. Barton writes that West Point will give at least \$500 to Home Missions; and Bro. Lipsey writes that Clinton will have a whole week's campaign for Home and Foreign Missions. This is glorious news, but we shall need \$19,000 yet, and must have the help of every man. Let our country pastors rally to our co-operation, and let's have 1,000 churches in line for Home Missions.

Bro. Price reports about \$700 at the First Church, Meridian, last Sunday. Fine, Bro. Shipman.

Fraternaly,
R. H. Tandy,

Vice President Home Missions.

The Fourth Sunday in March.

This day, the 28th of March, the 4th Sunday, ought to be made a great day in every

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Baptist Sunday School in Mississippi. It is to be "Home Mission Day"—a day when every Sunday School in the South is asked to make an offering to Home Missions. There are 10,000 such schools. If they will only average \$10 a piece—yes, just the small sum of \$10 a piece, this will save the day for Home Missions, this year of our Lord, 1909. The statistical secretaries' report last year shows 641 Sunday Schools in Mississippi, which everybody knows is about 300 short of the real number, since we have 1357 churches, and every church, very nearly, upon inquiry, has a Sunday School. Now, \$10 each from 1,000 schools will give us the day for Home Missions, just 10,000. Brother pastor, brother superintendent, brother teacher, sister teacher, pupils, friends, one and all, won't you, every one of you see to it that your school shall give at least \$10 on this next fourth Sunday in March, for Home Missions? Some can and doubtless will give far more than that. Do it; or go to bed hungry that night. Prepare for it now, by announcing it this next Sunday; and when the fourth Sunday comes, just take up the offerings and take them up until—yes until you get the \$10. We can do this—and if we do, there will be some happy folks on earth as well as in the heavens above. Let no school fail.

Very earnestly,
W. P. Price.

The Work Before Us.

Our receipts show for home and foreign missions an increase over last year to this date not very large to be sure, but an increase, and for this we should not only be thankful, but encouraged in our work. What we need now is a faithful continuance in well doing. The churches weak and strong are wheeling into line and pastors are doing with their might what their hands find to do. Itta Bena has moved up her figures from last year for foreign missions as also has Hazlehurst. Poplarville sweeps the gamut with an increase for all missions reaching \$135. Terry fills in the blank of State missions with \$40; while Mt. Creek has to her credit for all missions \$92.30. The old Mississippi Association troubled with the boll weevil is represented by Mars Hill and Hebron with \$119.20 this week. Brandon mourns the departure of a generous giver but sends \$100 while her neighbor Rock Hill adds \$27.50 for foreign missions. Mt. Paran sends \$37.32, two dollars of which come from the Sunbeams who in addition have sent \$9.06 since their organization last September to different objects. God bless them.

Springhill with better house than before the cyclone and a spirit to do for missions sends \$36.10 to foreign missions, while Strong Hope, in same association, sends \$70.40 to two missions. Beulan is a country church that sends to foreign missions \$26.70, and will do the same by the others.

Gulfport First Church to hand with \$253.15 with a promise of more to follow for foreign missions.

Our foreign mission appropriation is about one-third in, counting two collections made but not in hand, while the home missions stands about one-fourth in. Six weeks remain to do the work in. We will not falter, but with the words of our Master cheering us on, we will do with our might what our hands find to do, and then one day to hear him say "well done good and faithful servants."

A. V. Rowe.

The Three Hundred.

The day to which our boys had been looking forward to with so much interest (and longing) has come and gone, leaving us all with a satisfied remembrance of turkey and other dainties, and with greater and brighter hopes for the future of our great S. B. T. Seminary here at Louisville.

Some days ago the three hundred mark was reached, after which our worthy and beloved president, Dr. E. Y. Mullins, began immediate preparations for fulfilling his promise of a "turkey dinner," to the students of the Seminary, and all who were present will testify to the fact that it was well arranged, and immensely enjoyed.

The dining hall was crowded to its utmost capacity, and notwithstanding we had little "elbow-room" we all managed to get on the outside of quite a quantity of our American bird. Not only was the dinner enjoyed, but the after-dinner speeches, tinged with humor and yet withal, pregnant with hope and love for our great institution were listened to with enthusiastic interest till almost dark.

Our heart was made to swell with pride when Dr. Mullins announced that Mississippi was among the leading States in the number of students enrolled. Georgia comes first (Kentucky excepted) with 30, Mississippi and North Carolina next with 25 each. I write this as an encouragement to our our Mississippi Baptists whose ministers are waking up to the need of just such a theological training as our Seminary is eminently fitted to give. With a faculty not surpassed anywhere on earth we can see nothing but still greater successes for our S. B. T. S. in the future.

Just a few words about the attitude of some of our brethren toward the Seminary. It is thought by some that it is a hotbed of "higher criticism," and that its students go away saturated with "spurious" or non-orthodox doctrines. I have heard such remarks made. But I want to state that those who make these complaints are, as a rule, men who wouldn't know higher criticism from a funeral oration. If the Seminary is not orthodox the Bible is not orthodox, for they hold tenaciously to God's Word. Another complaint I have heard made is, that

"Seminary students are too enthusiastic for missions." One good brother remarked to the writer that if he should come to the Seminary he would come back preaching nothing but missions. Said he, "They'll fill you full of it and then it will be money! money! money!" Now, brethren, diagnose his case, if you wish! We plead guilty to the missionary spirit pervading every square inch of the atmosphere of the Seminary, and the man who comes here and does not absorb some of it, is absolutely impervious. We will take pleasure in presenting him to the old-time "Hardshell" church as a fit candidate for membership.

The Seminary is sound to the core, and deserves the hearty support and co-operation of every loyal Southern Baptist. It has been, in the past, a mighty power and its graduates are making its power felt wherever they go. From its walls have gone forth men to all parts of the world who are doing things in the name of our conquering King. Every year its volunteers go forth to tell the Glad Tidings to "those who sit in darkness." So then, before criticizing the Seminary inform yourself what it has done and is doing to carry out the Great Commission. Jno. 3:16 is interpreted by our beloved professors to mean just what it says: "God so loved the world"—not just a part of it.

Those who know the Seminary and its faculty need no argument to convince them of its worthiness. Let us then pray that our Father may give it still greater "power in the pulling down of the strongholds of Satan," by training men to grapple with the great problems of world-evangelization which confront us as Baptists.

And now to young ministers I would say—come to the Seminary! You may have to make a sacrifice to do so, but you will never regret the time and money spent here. It is an investment which will yield large interest in the years to come. Not for your own glory but that you may more efficiently work for the Lord Jesus—this should be your motive. I write simply as "the least of all the ministers of Mississippi and not meet to be called" a Mississippian for I was born and reared in Florida, but I love Mississippi and its people, for it was among her hills that I was rambling when I found that "gem of purest ray serene"—the flower that was "wasting its sweetness on the desert air," and which consented to be plucked by the hand of an itinerant school-master from Florida.

Brethren, let's pray for the Seminary, pray for its professors, pray for the students and come on with our share of the Endowment Fund. May God hasten the day when we shall see the world taken for Christ! "Crown Him Lord of All!"

Mrs. J. W. Steen, wife of Pastor J. W. Steen, of Seminary, died this morning at 2 o'clock.

(Continued from page three).

publish the "letters" as long as he cares to, and quit when he thinks best.

In the meantime, if they accomplish their purpose, I am amply repaid for all they have cost me.

Yours sincerely,
R. S. Gavin.

Huntsville, Ala.

Dear Record—I have been looking for a report of our Northeast Mississippi Pastors' Institute lately held at Ecru, but so far have not noticed such a report in The Record. It may have appeared and have escaped my notice. At any rate it will not be out of place for one to express his pleasure at being present at this meeting. The very fact it met at Ecru and thus had for a host Bro. T. A. J. Beasley and his associates made us anticipate a pleasant meeting and our anticipations were fully met. Bro. Beasley, in addition to full pastoral work, is principal of the school and from reports is doing a noble work. A large number of pastors were present in addition a number of ministerial students. Many excellent talks were given by the latter. It did one good to see and meet these younger brethren as well as others.

A most excellent program had been prepared by the committee. It was an exegetical study of Ephesians. Two brethren were assigned to each chapter and given an hour to give their exposition and another hour was given to general discussion. Bro. R. A. Kimbrough served most excellently as chairman. Altogether it was one of the most congenial and profitable meetings it was ever my pleasure to attend.

This was the third meeting of this institute. Another will be arranged for next year and it does not take a prophet to foresee great good to be accomplished by these annual meetings.

Fraternally,
E. T. Mobberly,

Booneville, Miss.

Miscellaneous.

Philip and the Ethiopian—The inspired record shows that the Holy Spirit led the evangelist to preach Jesus to the eunuch and not to his servants: Not a word did he say to them. If it be said that the reason is found in the desire of the eunuch to know the meaning of the prophecy he was reading, I remark that while that was true, it does not solve the mystery why Philip had nothing to say to the servants who were listening to Philip's discourse. Is it not true that the Christian soul winner is not impressed of the Spirit to speak to every man he meets about his salvation. In fact does not our Lord forbid it in relation to certain characters, "Give not that which is holy unto the dogs. Neither cast ye your pearls before swine," etc. Is it not a fact that the soul

winner is impressed of the Spirit to speak to one man and not to another? How much need we to pray for the impression and leading of the Spirit since he impresses and leads the obedient trusting child of God in his work of love just as he did in Apostolic times.

Deacon Stephen—How much like his Lord Jesus was Deacon Stephen, and in nothing more was he like him than in his spirit of forgiveness of his enemies. He died as did his divine Master, praying for his murderers. I have thought that the scene of Stephen's martyrdom was photographed upon the mind and heart of the young man Saul, and that more than anything else his forgiving spirit touched Saul's heart and made an impression that clung to him even to the gate of Damascus. Stephen entered heaven with a forgiving heart, and so must all others if they enter there at all. That professed follower of Christ who carries an unforgiving heart in his bosom is not fit for the kingdom of heaven. Beloved reader, how stands the case with you and me?

Aunt Martha—There lives in Handsboro a negro woman, and ex-slave and she could never read a word, is now very old and totally blind and is one of the brightest and most spiritually minded Christians I have ever known. It is refreshing to observe what the grace of God can do for a poor African woman. It "maketh wise the simple." She is God taught. In a convention sermon preached by the writer at Starkville in 1897 he said, "It will be observed that the New Testament idea of a good man does not embrace intellectual culture, or social distinction, but it embraces that one in whose soul the graces of the spirit of life in Christ Jesus dwell, whether he be learned, or unlearned, rich or poor, white or black. Of the number of the most deeply pious persons I have known one was a man of professional learning, another was a negro woman, an ex-slave and she cannot read." The two persons referred to were Dr. John A. Broadus and Aunt Martha. I visit her occasionally and we talk about our precious Savior, and the good things he has promised to them that love him, and then we kneel down together, and I pray for her while her soul is enrapt in holy thought and joyful communion. We can never know in this world what a blessing she has been to many both white and black. She has helped me as a Christian and preacher. If by the grace of God I am permitted to enter the heavenly land I shall meet Aunt Martha there. God bless her graciously as the sun of her earthly life is setting, and may the lamp of his love burn brightly along her pathway till the shadows flee away forever.

Grandmother Murphy, a Centenarian—There passed to her eternal rest, from the home of her son, Brother Simon Murphy, at Napoleon, Hancock county, a few days ago, Grandmother Murphy, who was doubt-

less the oldest person in South Mississippi. She was known by certain records to be 102 years old, but thought by relatives to be older than that. Her husband, long since deceased, fought in the war of 1812. Grandmother was a member of the Methodist church. The writer attended her burial, and as he had visited Grandma a number of times during the past years, the Methodist pastor requested him to take part in the funeral service, which he did and delivered an address. There were present at Grandma's grave her children, grandchildren great grandchildren and people for miles around, and the affection for her was profound and sweet. Amidst tears and sobs, we laid the precious body of dear grandmother in its earthly bed made sweet by the body of Jesus, to rest sweetly till her Lord shall come to raise it to inherit immortality. May the blessing of God rest upon her posterity and may they all be prepared by grace divine to meet grandmother on the shore of everlasting rest, where they weep no more, sorrow no more.

O. D. Brown.

Handsboro, Miss.

Shall We Know Each Other in Heaven?

By T. A. J. Beasley.

A father, who had just buried his little child, asked us if we thought we would know each other in heaven. Somehow, trouble makes us think more about heaven. This is one of the blessings of trouble. Trouble weans us away from earth, and turns us heavenward. Many thousands of aching hearts have turned away from a new-made grave, saying, "Shall we meet our loved ones again? Shall we know each other in heaven?" A very wicked man who had never read a chapter in the Bible, lost his boy. After the death of his child, he could be seen at late hours of the night reading the Bible. Some one asked him why he had become so much interested in the Bible. He replied, "I am trying to find out where my little Johnnie has gone." We all have a longing for the absent ones who have crossed over the river. Our very hearts seem to say, "They are not gone forever." We believe we shall meet them again. But, will we know them? All we may certainly know about this question is to be found in the Bible. It seems to us the evidence is sufficient to warrant the belief that we shall know each other in heaven. What are some of the proofs?

1. We will not lose our identity in heaven. We will retain our image with every mark of sin forever obliterated. Christ retained his identity in his glorified state, and the disciples knew him. He is the "first fruits of the resurrection." If he retained his same image in the glorified state, so shall we. If he knew, and was known, so shall we know and be known. For "we shall be like him."

2. The Bible represents heaven as a great banquet. "Many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven," Matt. 8:11. What joy could there be in being present at a banquet where all are strangers to each other? How could one know that he was with Abraham, if he knew him not? The idea of a banquet or a reunion always carries with it the idea of the guests knowing each other.

3. The rich man in hell looked away to heaven, saw Lazarus there, and knew him. Luke 16. Certainly we will be at least as wise in eternity as the wicked. If so, it follows that we shall know each other there.

4. Paul exhorts the Philippian Christians to hold forth the word of life that he might rejoice in the day of Christ, that he had not run in vain, neither labored in vain. Phil. 2:16. What is Paul's idea here? He expected to meet these Philippian Christians at the judgment, and to rejoice that they were there as the fruit of his labors. But if he could not know them there, then the passage is meaningless.

5. Paul expresses the same idea about the Thessalonians, 1 Thes. 2:19. He says, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Certain it is that Paul expected to meet these saints in heaven. He expected to know them. Expected to rejoice inasmuch as they would be there as the fruit of his preaching.

6. When David's child died (2 Sam. 12) he said, "I shall go to him." "What was David's idea? To see his child among many thousands of others not being able to know his own? Certainly not. What comfort could this have brought him? Ah, surely he expected, by the grace of God, to again take into his fond embrace the little one whose body was then cold and still in death.

7. At the transfiguration of Christ (Mark 9) Moses and Elias appeared. Elias is the Greek form of the word Elijah. So it was Moses and Elijah that appeared. Now, Moses had been dead fifteen hundred years, and Elijah had been in heaven (translated) about one thousand years. They were both in their glorified state, yet Peter knew them and called them by name. If a man in his glorified state may know those in a glorified state, much more shall we know in the glorified state.

8. Paul says, "Now we see through a glass darkly, but then face to face: Now I know in part; but then shall I know even as also I am known." We should not lose sight of the fact that our existence in the next world will be just as real as our existence here. Indeed, our knowledge will be perfect in heaven. We shall not need to be introduced to any one. What a joy to be in company with Abraham, and hear him tell of the trial of his faith, or to hear Daniel tell of his night in the lion's den! What a blessing to sing with David the song of Moses

and of the Lamb! Who can conceive of the joy of meeting our own loved ones! How we miss them here! How our hearts yearn for them! How well we remember the last words, and how long to hear them speak again! Some of us seem to hear the romping of little feet, and the clatter of voices that are now cold and still in death. Yes, we want to see them again. Paul says God will bring with him the dead in Christ when he comes to gather up his jewels. Ah, happy thought! That some day ours are to be given back to us again. Roll on, O thou great ocean of time; for each succeeding day makes shorter the space between us and those we loved in days of yore.

Ecru, Miss.

College Tidings.

We have a fine graduating class this year in Mississippi College, numbering twenty-two. Quite a number in the class expect to teach. I might be able to render genuine service to a few communities who are on the lookout for first class young men as teachers. Generally I can refer communities not only to very fine young men in the graduating class, but also to those who have graduated in previous years and have had successful experience in teaching. I shall have a number of both these classes on my list this year, and should be glad to render service to such communities as need help in that line.

Recently I have been getting around some among the churches. Last Sunday I was at the splendid town of Leland, where our beloved Brother A. J. Miller is the popular and growing pastor. His return from Texas to Mississippi was great good fortune for Mississippi.

The Sunday before last I spent at Blue Mountain. Brother R. A. Kimbrough is doing a great work there as pastor, and both the female college and male academy are gloriously prosperous and useful.

A few weeks ago I had the great pleasure of preaching Sunday morning at Aberdeen, and Sunday night at West Point. Brother J. P. Harrington, the new pastor, had just finished a great meeting in which he himself did the preaching. The brethren there feel that they have found the right man for pastor.

At West Point I heard nothing but praise of Brother Barton. He has taken strong hold upon the church and the community. He was overwhelmed with joy on account of their great Foreign Mission collection, which he thought would reach a thousand dollars. The people there feel that the Lord sent Bro. Barton to the right place at the right time.

Some time since I had a most pleasant Sunday with my beloved friends at Greenville. I found that Brother J. H. Coin had learned to feel at home among us, and that he had won his way right into the hearts of the people.

I also had the pleasure recently of supplying for Brother Weeks at the First Church, Vicksburg. He has accomplished great things there since he took charge of that church.

We surely have a group of men in Mississippi who have come to us from other States, who have greatly added to the strength and consecration of our Mississippi ministry. The list named above is a notable list. I truly hope that these men will all spend their remaining days in Mississippi. We need them, and will give them plenty of important work. Add to this list such men as Preston of Tupelo, King of Macon, Shipman of Meridian, Dickens of Crystal Springs, Tandy of Hazlehurst, Read of Gloster, Borum of Oxford, Roberts of Silver Creek, and others, and you will see that we are owing big debts of gratitude to other States for the magnificent contributions they have made to our working force. Some of the brethren have complained that our own men leave us and go to other States, but surely we ought not to complain since other States are doing so well by us.

If the Ministerial Education contributions continue to come in as they have been coming up to date, our accounts will come out in good shape at the end of the session. This is gratifying. Let the good work go on.

The brethren who failed to pay up their building notes due last November, are gradually sending them in. This fact is also gratifying, though there are many who still find it necessary to ask for time.

Yours hopefully, W. T. Lowrey.

Berean Workers.

I wish to say a few words concerning our "Berean Workers," at McComb City. We met Friday, February 19, at 3:30 p. m., and organized a "Berean Workers" composed mostly of young ladies. Mrs. Nixon was appointed chairman for the evening. Bro. Holcomb gave us a very interesting talk on the purpose of the organization, naming some special lines of work to be undertaken, which, I am sure, was enjoyed by all present. He brought forth some ideas we will not forget.

We also met last Monday, March 8th, with an excellent program. Each part was good. Altogether it was an enlivening and spiritual meeting. We have nine committees at work. It makes us realize the good to be derived from the work by each and everyone when we consider the expression made by different ones. Our president is a persevering young lady and believes in everyone working.

Wishing success to the Baptist Young People everywhere, and asking all praying people to remember us at McComb City. We remain yours in the cause,

"Berean Workers,"
Lillian Ratliff, Secretary.

McComb City, Miss.

News in the Circle. Martin Ball.

Pastor Robt. Purser, Brookhaven, is wisely laying plans for a new house of worship. Every feature of the church work is progressing rapidly under his skillful direction.

All the church buildings in Brinkley, Ark., were completely demolished by the cyclone which passed through the town last Sunday night, except the Catholic. The priest tendered the building to the physicians for a temporary hospital. 40 lives were lost and many seriously injured.

The pastor's home in Brinkley, Ark., was blown away by the recent cyclone, but all his family escaped unhurt. We extend sympathy to Bro. Harris, and have sent some aid to his people in this trying time. Two of the members of his church were killed.

The Baptist Advance presents a stirring issue for the Home Board. Secretary Love has a live article on the first page—several pictures of missionaries are given.

Rev. W. A. Bolding leaves Checotah, Okla., and takes up the work at Ozan, Ark. He is heartily welcomed to Arkansas.

Evangelist Sid Williams is aiding Pastor L. R. Burress in a meeting at Brownsville, Texas. The meeting is held under a large tent. Everything indicates a glorious revival.

The Euclid Avenue Church, St. Louis, Mo., has just closed a gracious meeting. The pastor was aided by State Evangelist A. R. Sitton. 64 additions—48 by baptism.

Dr. M. E. Broadbent has resigned at Curryville, Mo., to accept a call from Davis. The resignation will take effect the 4th Sunday in April.

Rev. F. L. Fox, president of Mt. Lebanon Academy, La., has been called to the Grace Church, New Orleans. He has resigned his position in the school but it is not known where he will locate, as other churches are wanting his labors.

Dr. J. B. Lawrence is giving to the Louisiana Baptists a spicy paper. His editorials are strong, and the news columns are fresh and breezy.

Rev. G. T. Vickman has been called to be missionary to the Swedes in New Sweden, Texas. He will enter the field at the close of the present term of the Seminary at Louisville.

Dr. E. Y. Mullins announced a few days ago that Deacon Garvey of New Liberty, Ky., had given \$5,000 to the Endowment

Fund of the Seminary and that his Association had increased this amount to nearly \$10,000.

State Evangelist W. J. Ray recently closed a meeting at Pineapple, Ala. Pastor L. N. Brock is happy. 44 additions—35 for baptism. The entire community was aroused.

Dr. J. C. Massee, who recently went to the First Church, Chattanooga, Tenn., has just closed a week's meeting in the Tennessee College, Murfreesboro, in which nearly every unsaved student in the college surrendered to Christ.

At the turkey dinner given by Dr. Mullins in New York Hall there were present 385 students, visitors and guests. Bro. W. E. Bruce, who made the three-hundredth student, was presented with a turkey-red necktie. 36 turkeys disappeared.

Rev. R. R. Noel has just closed a most wonderful meeting at Flat Lick Church, Pulaski county, Ky. The church has been divided for six years—two churches worshipping in the same building. Their troubles have gone through the civil courts and Courts of Appeal. The two factions were harmoniously united. The past was buried with all its sorrows in oblivion. 25 were added to the united body. Every one is praising the Lord.

Rev. T. B. Hill has been selected as Field Agent for the Seminary in Louisville, Ky. He has resigned at Mt. Sterling, Ky., and will enter upon the new work at once.

Rev. A. D. Phelps has been chosen by the Central Baptist Association as its Kansas editor. He has been in charge of Baptist missions Kansas City, Mo.

The church at Luxora, Ark., has called Bro. Wilcoxson of Manila. He accepts the work and will enter the field at once.

The church at Bentonville, Ark., recently set apart to the full work of the gospel ministry Bro. Atchley Pugh. He has been called to a pastorate near Bentonville.

At a recent meeting held in his tabernacle, Atlanta, Ga., Dr. Len. G. Broughton received 166 members into the fellowship of his church. He was aided in the meeting by Rev. J. J. Wicker.

The revival which was begun at Douglas, Ga., some time ago by Dr. W. D. Powell, of Kentucky, is still going on. It would not stop when he left. The pastor, T. S. Hubert, is doing the preaching. There have been 83 added to the church. There is not any prospect of it closing soon.

The church at McRae, Ga., has called Rev.

J. D. Larkin. He has accepted and will move at once from Morganton, N. C.

The University Church, Austin, Texas, has called Rev. C. C. Pugh, of College Park, Ga. He has accepted the call and will enter the work at once.

Rev. E. A. McDowell has accepted the position of Field Editor of the Baptist Courier. Bro. McDowell has made a successful pastor. Dr. Thomas is always on the alert for the very best things for the Courier.

Rev. W. C. Lattimore, an ex-Mississippian, began work with the Convention Memorial Church, Dallas, Texas, March 1.

The legislature of Texas passed the anti-gambling and race track betting bill recently. The passage of this bill and its becoming a law is largely due to the strenuous efforts of Rev. J. Frank Norris, editor of The Baptist Standard.

Important Request.

The Sunday School Board has arranged for March 28, (4th Sunday) to be used by all the Sunday Schools in the bounds of the Southern Baptist Convention as Missionary Day. In all the periodicals of the Sunday School Board the lesson for that day has been displaced and a missionary lesson put in to be used instead. Every school is requested to observe the day with a collection for Foreign and Home Missions. Will your school co-operate? We want to urge each pastor or superintendent to see that his school has this opportunity. Announce the program a week ahead and request each teacher to urge each pupil in the class for a special contribution. Take the collection by class.

Pastor, if you have four churches please write your superintendents a card, calling their attention to this day and urging them not to neglect it. By the pastors calling special attention to this we ought to have a collection from every school in Mississippi. The small amount of ten cents from every pupil in the State would mean much. Many will give much more.

Send the amount direct to Dr. A. V. Rowe, Winona, Miss. Please see that your school responds.

J. E. Byrd, S. S. Sec'y.

The Mission of the Disciples.

According to promise in a former communication I am entitled (by the grace of the editor) to a few more words about the mission of the disciples, or of the church. In the former articles (the compiler put them both in one) it was stated that the mission of Jesus was threefold. He came to enshrine obedience, perfect obedience, in the

urn of conduct. He came to teach. He came also to suffer. These remarks purpose showing that the very heart and soul of the work of Jesus was to suffer, and also that the greatest part of our work for him is to suffer for him and his cause.

Suffering is the greatest mystery of all the ages. Nobody but God knows anything about the why of it, or the how of it. I read a book recently on "How the Death of Christ Saves us." It has many excellent things in it and will be helpful to all who carefully peruse it, but as for knowing how the death of Christ saves I was as wise in the beginning as at the end.

There is no doubt that the death of Christ saves but how his suffering and death could absolve me from my sin God alone knows.

You may be chary of all philosophies of the atonement. Christ died for our sins according to the scriptures but so far as shown the Bible makes no effort to elucidate that blessed mystery of his suffering. But we know he did it for God is true though every man be a liar.

Why do the righteous suffer? A book published a few years ago tells of a dear little boy who waited long by the bed of his sick and torturing mother and finally he prayed, "O God, why do you let her suffer so when she is so good?" Have you never asked the same half irreverent question?

That is the great battle ground of the book of Job, the problem of suffering. You may state it "the preservation of the believer" if you like and there is no objection, but in another form the question is "can the devil so afflict a good man that that man will renounce God?" This question was answered in the negative. Why does an innocent child suffer a thousand deaths with the nameless agonies of diphtheria? God alone knows. Suffering is the mystery of all mysteries.

I should not wonder if this was one of the things about salvation which the angels desired to look into and were not permitted.

Notwithstanding all the inscrutable darkness of suffering Paul says, "I fill up that which is behind of the afflictions of Christ." "Not," in the language of Jowett, "that the ministry of atonement is incomplete. Not that Calvary and Gethsemane have failed. There are no outstanding debts. Jesus paid it all. But the sufferings must have a herald of their own nature. Mathematical truth must be expressed in mathematical symbols, philosophical truth in the nomenclature of philosophy. The sufferings of Christ cannot be told fully and adequately except in the language of suffering.

He who preaches the crucified gospel in a heartless style crucifies the very gospel he would preach. The servant is not greater than his Lord and "if any man will live godly in Christ Jesus he shall suffer persecution." One unwilling to suffer for Christ's sake cannot be a gospel preacher,

and one unwilling to suffer for Jesus cannot be a New Testament Christian. If that is true—and dares any one to deny it—what must be said of all the invertebrate, colorless, moluscous ecclesiastical pettyfogging that "wears the livery of heaven to serve the devil in?" What must be said of all time-serving purposeless preachers who draw stipends, fleece the flock of God and preach because they are expected to say something rather than have something to say? What must be said of the ease-loving, self-indulgent churches who meet together as religious to felicitate one another on their gospel privileges while their idolatrous covetousness denies the gospel of the suffering and reigning Christ to a thousand million lost souls of this world? If it did not cost anything to send the gospel to the nations nobody but the devil and his emissaries would ever oppose it. If you are opposed to missions, foreign or home, just remember that the devil is also. It is another case of poor Tray and you may come to grief like he did because of the company you are running with.

It was a day of great suffering when the mighty persecution swept over the Jerusalem church but the disciples went everywhere preaching the word. It was a day of untold suffering when Nero and Marcus Aurelius, Domitian and others put Christians to death by the thousands but the whole Roman empire soon heard the gospel. That was a time of suffering in the middle ages when twenty thousand Christians were drowned in one river according to the voice of history but the Ana-Baptists continued to witness for Christ and a free conscience until the Reformation finally came, a thing by the way which the Ana-Baptists created far more than Luther did in my judgment. Bunyan suffered twelve years imprisonment but the world is not yet done with hearing his mighty voice through his immortal allegory. Burmah is being redeemed but not till after the sufferings of the heroic Judson. India is being reclaimed to the gospel but Cary, the cobbler, and Marshman and Ward put their best blood into the enterprise. Africa has been explored and is hearing meagerly the gospel of Christ but Livingston died on his knees in the jungles and the natives buried his heart under a hopia tree because he loved them so. The New Hebrides Islands have heard the word of life but not until Williams and Gordon were brained with bludgeons and boiled in caldrons and eaten by those cannibals. Not until Paton and his wife lay helpless on beds of sickness at the same time, while their little sons and the servant carried out the three days old infant and buried it in the back yard. Not until a thousand dangers, hungers, threats and throes had overpast.

Oh, brethren, the way of the cross has ever been the way of suffering! One has written "as soon as we cease to bleed we

cease to bleed." Men may resist every other argument and parry every other dart but they who bleed when reviled, caress when smitten, and return good for evil shall wear victors' crowns.

More truly than Shylock voiced the experience of the wandering Jew when he said "Sufferance is the badge of all our tribe" does every successful Christian life drink from the cup of affliction. In the thought of good old Spurgeon we shall never snatch many souls from the burning until we get close enough to feel the heat of the flames ourselves. The prophet said our Lord should see the travail of his soul and be satisfied and Paul wrote to the foolish Galatians "My little children of whom I travail in birth again until Christ be formed in you." As well talk about a woman becoming a mother without travail of body as a church bearing children without anguish of spirit. A fable says a Chinese potter was required to make a vase to adorn the banquet table of his lord. He fashioned one lump of clay after another on the lathe and put them in the kiln. They came out things of beauty and exquisite taste but did not meet the high ideal of his love for his emperor. When finally he despaired of ever being able to approach his exalted standard of excellence he marshalled all his strength and flung himself into the furnace and from this immolation of self there came forth the most marvelously beautiful piece of china the world ever saw, such that it was a continuous wonder in the eyes of men. That is the gospel in a fable. There will be no exalted character, no flooding of the heart with joy, no gripping of the world with a conviction of our mission and no loyalty to Christ until we learn to tread the "via dolorosa" with our Master. L. E. Barton.

Liberty.

Supposing the readers of your valuable paper would like to hear from an old Veteran of the Cross, I will write and let you know something of him. Bro. Silas H. Thompson will be 85 years old the 15th of March. Notwithstanding he is blind he is able to walk around, and seems to enjoy life to the utmost, talking of his old friends, his work in the ministry, his ups and downs while he was a soldier in the Civil War and singing praises to the great and good God who led him safely through all these dangers, and has bestowed on him so many blessings—one especially, good health. He takes great pleasure in hearing read all the good letters in the Baptist Record, and manifests a great interest and pleasure in the progress of the gospel in his own and other States, and in fact, all over the world. He loves his old home with his children and hopes to spend his remaining days and be buried in this well beloved spot. With kind greetings to all he is still your friend and brother in Christian love.

Written by his sister, Mrs. M. E. Bryant.

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor.
O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mr. W. R. Woods, Meridian,
Secretary of Central Committee.
Mr. W. S. Smith, Meridian,
President of Sunbeam Work.
Mrs. Martin Ball, Wisona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-
hurst, President.
Mrs. Paul Smith, Meridian,
Vice-President.
Mrs. G. W. Riley, Jackson, Re-
cording Secretary.

—WW—

Thought that hast given so much to
Give one thing more, a grateful
heart,
Not thankful when it pleaseth me
As if thy blessings had spare
days;
But with a heart whose pulse
may be
Thy praise.

—G. Herbert.

"Be ye thankful."—Col. 3:15.

"IT WEARS THE CROWN."

ROYALINE OIL FOR BURNS.
ROYALINE OIL FOR BRUISES.
ROYALINE OIL FOR PAINS.
ROYALINE OIL FOR WOUNDS.
ROYALINE OIL FOR COLIC.
ROYALINE OIL FOR DIARRHOEA.
ROYALINE OIL, CLEAN AND STERILE.
ROYALINE OIL FOR SORE THROAT.
ROYALINE OIL FOR SORE EYES.
ROYALINE OIL FOR SORE NOSE.
ROYALINE OIL FOR HEADACHE.
ROYALINE OIL FOR RHEUMATISM.
ROYALINE OIL, NO GREASE, NO STAIN.
ROYALINE OIL THE BEST ANTISEPTIC.
10c, 25c, 50c. DRUGGISTS.

All of Saturday afternoon is
spent in practical mission work.
We go out two and two and visit
the poor and needy. Most of our
work is done in connection with
our Mission Sunday School classes,
but through these we reach a
much wider circle. When we find
cases that need material assist-
ance we report these to some one
of the city's charitable organiza-
tions. Whenever possible we carry
our King's message of hope to
some one that is in darkness.

Some of us teach in industrial
schools, so many Sunbeam lead-
ers, and others teach Mission
study and Teacher Training
classes. We also visit the city

hospital, the alms house, the or-
phans' homes and similar institu-
tions, always doing with our
might anything that our hands
find to do.

On the first Saturday evening
in the month the Student Volun-
teer Band and His Home Helpers
hold separate meetings. There
are 15 volunteers for foreign ser-
vice. Five of these hope to go to
the foreign field sometime during
the next few months. Others are
only waiting until their training
is completed. The members of His
Home Helpers band are just as
much in earnest, and are studying
the problems of our home field
with a view to carrying on the
work here in our beloved Amer-
ica.

Sunday is the busiest day of all.
It seems meet that the Master's
servants should avail themselves
of every moment of his Lord's
Day in his worship and service.

The training school class is
taught in a nearby church at 9:30,
and we count it one of our great-
est blessings that we have a cul-
tured, great-souled layman as our
teacher. After the lesson we sep-
arate to attend service at the
different churches in the city.

The afternoon is spent in the
various mission Sunday schools.
Most of us have done a great
deal of work in building up and
enlarging our classes and are much
interested in our work. In our re-
port's of mission work the dis-
cussion as to the doings and say-
ings of "my boys" or "my girls"
show how close these children are
to our hearts.

Sunday evenings we are free to
go together to any church that
we care to attend.

Now are we not busy? Almost
every moment, as you see, is filled,
and we are learning everything
possible about the greatest of all
books.

"However there is one thing
that we cannot make real to you
unless you could live with us in
our 'House Beautiful,' and that
is the wholesome spirituality that
is the chief characteristic of our
school. No small factor in pro-
moting this is our principal, Mrs.
McLure, beloved by all. We are
a band of earnest, true, noble-
hearted girls who realize the vast

amount of work to be done in our
Father's kingdom and who are
cheerfully preparing themselves
to help carry out His great com-
mand, "Go ye into all the world."
Yours in the Master's service,
Pearl Caldwell.

To Drive Out Malaria

Take the Old Standard GROVE'S TASTE-
LESS CHILL TONIC. The formula is plain-
ly printed on every bottle, showing it is
simply Quinine and Iron in a tasteless form, and
the most effective form. For grown people
and children. 50c.

Dr. John A. Harper was born
Oct. 24, 1860, was baptized and
became a member of Ebenezer
Baptist Church in 1879, was edu-
cated in Mississippi College, took
his medical course in Memphis
Medical College, was married to
Mary Hall of Williamsburg Nov.
16, 1887, practiced medicine till
Jan. 1, 1909, when on a visit to
his parents at Bassfield he was
suddenly taken ill, which illness
proved fatal fourteen days later
in the South Mississippi Infirmary,
Hattiesburg, Miss., where he had
been carried for treatment. He
was buried at Providence, near
Hattiesburg, the service being
conducted by Eld. J. H. Curry.
He leaves a wife and eight chil-
dren, father and mother, four
brothers, three sisters, with a
host of friends to mourn his loss.

Dr. Harper was as fine a Chris-
tian gentleman as I have known,
a faithful physician, loyal church-
member, devoted husband and
father, a genial friend. He died
triumphant in the hope of a
glorious immortality. Let loved
ones comfort their hearts with
the hope of meeting him on the
shore of eternal deliverance. In
sympathy with the bereaved, his
friend and brother,
J. P. Williams.

For HEADACHE—HICKS' CAPUDINE.

Whether from Colds, Heat, Stomach or Ner-
vous Troubles, Capudine will relieve you. It is
liquid—pleasant to take—acts immediately.
Try it. 10c, 25c, and 50c, at drug stores.

Young Woman's Auxiliary.

Motto. Daniel 12:3.

"Others."

"Lord help me to live from day
to day,

In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—others.

"Help me in all the work I do,
To ever be sincere and true;
And know that all I'd do for you

BETTER THAN SPANKING.

Spanking does not cure children of
bed wetting. If it did there would be
very few children that would do it.
There is a constitutional cause for this.
Mrs. M. Summers, Box 232, South Bend
Ind., will send her home treatment to
any mother. She asks no money. Write
her to-day if your children trouble you
in this way. Don't blame the child,
The chances are they can't help it.
This treatment also cures adults and
aged people troubled with urine diffi-
culties by day or night.

Must needs be done for—others.

"Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again,
Unless we live for—others.

"And when my work on earth is
done,
And my new work kin Heav-
en's begun,
May I forget the crown I've won,
While thinking still of—oth-
ers."

—O—

WANTED—Trustworthy man or woman in
each county to advertise, receive orders and
manage business for New York Mail Order
House. \$18.00 weekly, position permanent;
no investment required. Previous experi-
ence not essential to engaging. Spare time
valuable. Enclose self-addressed envelope
for full particulars. ADDRESS, CLARK CO.
Wholesale Dept., 103 PARK AVE., NEW YORK.

"Others, Lord yes, others,
Let this my motto be:
Help me to live for others,
That I may live like Thee."
Brookhaven Y. W. A.—

Foreign Missions \$ 5 00
Home Missions 2 50
Margaret Home 2 50
Training School Support... 2 50
Training School Student... 10 00
Home Uses 14 30
Total \$37 30

Columbus—
Foreign Missions \$ 10 00
Home Missions 10 00
State Missions 2 50
Margaret Home 1 50
Orphans' Home 283 40
Training School Endow-
ment 5 00
Training School Student... 5 00
Home Uses 40 00

Total \$357 40
Clinton—
Foreign Missions \$ 15 00
Home Missions 2 00
Training School Student... 5 00
Home Uses 6 50

Total \$28 50
Durant—
Training School Student... 5 00
Orphanage 35 00
Total 40 00

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains



WANTED TO LIST

Timber lands, improved and unimproved
farms, large and small, in Alabama, Missis-
sippi, Louisiana. If you want to sell or ex-
change, write me at once. J. L. Hall, Rooms
501-2 City Bank, Mobile, Ala.

THE HOME LIFE INSURANCE COMPANY

Of New York, wants a representa-
tive in every town and communi-
ty in Mississippi. Teachers can
double their income by working
in their spare time. Country mer-
chants can write insurance for
many of their customers.

Write us, and let us tell you
what favorable terms we can offer
to agents.

We refer, by permission, to the
Editor of the Record.

NOBLE & WHITTEN, Gen'l Agts.
203-4 Millsaps Bldg.

Jackson, : : : Miss

CANCER CAN CURED.

Scores of testimonials from persons
who gladly write to those now suffering, all
tell of perfect cures. My Mild Combination
Treatment destroys growth and elimi-
nates the disease from the system. Free
book "Cancer and Its Cure" and 125-page
book of testimonials from cured patients in
every State in the Union. No matter how se-
rious your case, how many operations you
have had, or what treatment you have taken
don't give up hope, but write at once for
my books.

DR. JOHNSON REMEDY CO.,
1235 Grand Ave., Kansas City Mo.

DR. J. H. KIDWELL, OSTEOPATH

Capital National Bank Building
Rooms 202 and 203. Phone 1171.
Calls by Appointment.
JACKSON, MISS.

25 Grand Easter Post Cards for 10c

Gold Embossed Angels, brightly
colored Crosses and Flowers with Easter
Greetings, Easter Chickens, Easter Rabbits,
Easter Eggs, etc. All printed in 3 or more
colors and guaranteed to please or money
refunded. See Card Co. Dept. 184, 1841 Harrison St. Chicago

Cured: quick relief; removes all
swelling in 8 to 20 days; 30 to 60
days effects permanent cure. Trial treat-
ment given free to sufferers; nothing fairer. For
circulars, testimonials and free trial treat-
ment write Dr. R. E. Gray's Sons, Box 1, Atlanta, Georgia

FREE TO YOU

LORD'S PRAYER BANGLE PIN
We mean what we say. We will
send to you ABSOLUTELY FREE
THIS LOVELY BANGLE PIN with
the entire Lord's Prayer engraved
on it if you will send us 2 cents in
stamp for new first-classing.
REED MFG. CO., 57 N. 1st Providence, R.I.

Gulfport—
Home Missions \$ 16 00
Jackson First Church—
Foreign Missions 8 50
Home Missions 5 50
State Missions 2 00
Christmas Offering 9 00
Training School Student... 10 00

Total \$ 35 00
Jackson, Second Church—
Foreign Missions \$ 17 50
Home Missions 6 00
Training School Student... 10 00
Home Uses 123 05

Total \$156 55
Meridian, First Church—
Foreign Missions \$ 35 00
State Missions 10 00
Training School Support... 10 00
Training School Student... 10 00
Bible Fund 5 00
Home Uses 55 00

Total \$125 00
Meridian, 15th Avenue—
Foreign Missions \$ 13 00
Home Missions 6 35
State Missions 10 10
Training School Support... 2 50
Training School Student... 10 00
Christmas Offering 13 30
Home Uses 70 31
Total \$125 56

Meridian, Southside—
Foreign Missions \$ 2 00
State Missions 5 00
Home Uses 98 00

Total \$105 00
Winona, Junior Y. W. A.—
Training School Student... \$ 10 00
Home Uses 57 25

Total \$ 67 25
Winona, Senior Y. W. A.—
Foreign Missions \$ 27 40
Home Missions 21 12
State Missions 32 73
Sustenance 12 46
Orphanage 53 45
Christmas Offering 13 10
Training School Student... 10 00
Home Uses 772 78

Total \$943 04
Grand total \$2,046 60

This amount has been reported
from twelve Young Woman's
Auxiliaries since they have been
organized in Mississippi.

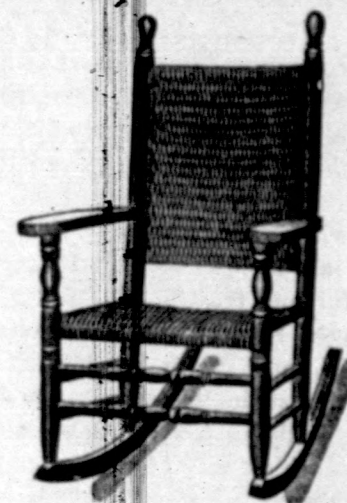
It was a great pleasure to have
Miss Crane to speak to us on her
way from Greenville to Oxford.
Wish we could have had her long-

Sister Woman!

READ MY FREE OFFER

My Mission is to make sick women well, and I want to send you, your daughter, your
sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs abso-
lutely free. It is a remedy that cures women's ailments, and I want to tell you all
about it—just how to cure yourself right at home without the aid of a doctor—and the
best of it is that it will not in the least interfere with your work or occupation. Balm
of Figs is just the remedy to make sick women well and weak women strong, and I can prove
it—let me prove it to you—I will gladly do it, for I have a never-ending supply of this
Balm of Figs to give away. No interval during which it is
not in use. I want to place it in the hands of every woman suffering with
any form of Leucorrhoea, Painful Periods, Ulceration, Inflammation,
Displacement or Falling of the Womb, Ovarian or Uterine Tumors or
Growth, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs
will not cost you one cent
I will send it to you absolutely free, to prove to you its splendid quali-
ties, and then if you wish to continue further, it will cost you only a few
cents a week. I do not believe there is another remedy equal to
Balm of Figs and I am willing to prove my faith by sending out
these fifty-cent boxes free. So, my reader, irrespective of your
past experience, write to me at once—today—and I will send
you the treatment entirely free by return mail, and if you so
desire, undoubtedly I can refer you to some one near you who can
personally testify to the great and lasting cures that have resulted
from the use of Balm of Figs. But after all, the very best test
of anything is a personal trial of it, and I know a fifty-cent box
of Balm of Figs will convince you of its worth. Nothing is so
convincing as the actual test of the article itself. Write me for your
Balm of Figs this test! Write to me today, and remember I will
gladly send you a fifty-cent box of Balm of Figs for the asking. Address
MRS. HARRIET M. RICHARDS, Box 2480 Joliet, Illinois.



THE GREAT WHITE MOUNTAIN LEADER IS STILL IN THE LEAD

By the end of the season we hope to have
one or more pairs of these excellent rockers
in every respectable home in Mississippi.
Our sales are increasing. The Baptist Record
is doing its part. We are doing ours and the
rockers are doing theirs. We have been so
snowed under with orders that it has been
impossible to fulfill them all but from now on
we hope to see the day we receive the order.
3 carloads now riding on the rails and
will reach us this week. Your order will be
filled promptly.
Five Dollars Per Pair F.O.B. Cars Winona
Send P.O. Order or
Check. Edward Loggins, Winona, Miss.

CATARRH MEDICINE FREE

If your ears ring or
your hearing is
affected, if eyes ache,
water or burn, or night
tears, or if you cough, spit, cough or have bad
breath, or if you have irritation in the throat,
lungs, or stomach, your name and address
will bring to you absolutely free a 5-day course
of medicine prescribed to meet your individual
requirements and complications.
We have cured many who have tried various
so-called Catarrh cures with little or no benefit,
and we make you this liberal offer to introduce
our splendid treatment in your section.
REMEMBER
Name and address. NO MONEY
and without cost you will receive a 5-day
course of medicine prescribed especially for you.
GERMAN-AMERICAN INSTITUTE
778 KIDDER BLDG. KANSAS CITY, MO.

"Get There"

at a price to suit
you direct from

BLACK MOTOR BUGGY

Built for country roads, hills and
mud. Engine—1041, 7.5 cylinder, air cooled,
chain drive rear wheels, double tank. Speed 20
m.p.h.—30 m.p.h. 1 gal. of gasoline. Highest
quality coach, wire wheels and fenders. Abso-
lutely safe and reliable. Write for Book No. A-144
BLACK MFG. CO., 124 E. Ohio St., Chicago, Ill.

LADIES, If you have superfluous HAIR ON THE FACE

send for new information how to remove it easily and effec-
tually without chemicals or instruments. Only safe way.
Consultance—redaction to please send card to
MRS. M. N. PERRY, B-5 Box 412, Long Beach, Cal.

(Continued on page 15).

Because of those ugly, grizzly gray hairs. Use "LA OREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its misery. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It is a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

COLE'S Corn Mills



are the best for making bread meal. They have successfully stood the test of competition for 40 years, with yearly increasing sales. They are made of heavy iron, and will work with a Cole Mill. You will make money and your patrons will be satisfied. We can furnish the engine, too, if wanted. Catalog on request.

R. D. COLE MFG. CO. Newnan, Ga.



AGENTS—If you are making less than \$1 a day, write us for something new. Standard Mfg. Co., Dept. R. Osborne Bldg., Dallas, Texas.

RAISING AND GIVING.

A Lesson in Church Finance

By Mrs. F. M. Howard,
in Home Herald.

(Continued from last week.)

"But the most of us have no purse of our own," remarked Mrs. Reddy, with a sigh. "It seems to be the only way we can give."

"But every one of us has some talent, some way in which we can earn, for that fact was brought out in our Experience social," Mrs. Best said, her bright eyes shining with interest. "I earned my dollar making jelly for our grocer, and he was so bound to have more that I kept on until I earned my fall hat."

"I earned mine making baskets for Miss Parnell's Angora cats," laughed Nellie Phillips. "I had no idea there were so many ways of turning an honest penny until I heard the reports read at the social."

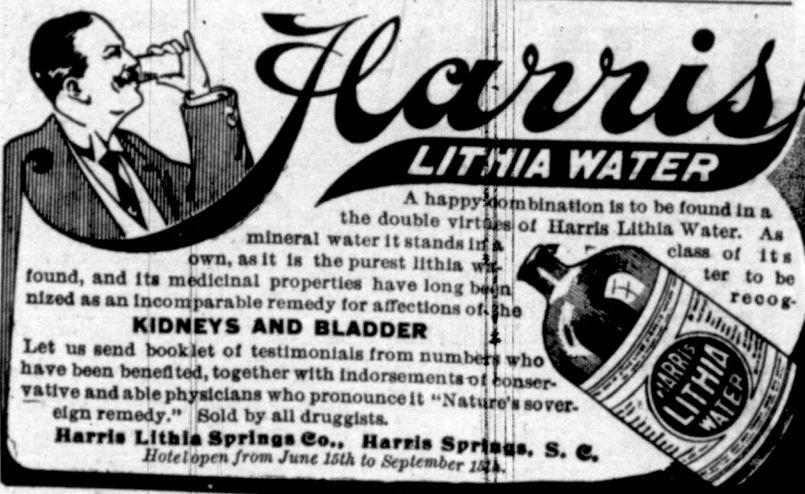
"Suppose we try the plan for a year, quietly and unostentatiously, not even letting our left hand know what our right is doing. Let us assume half the sum which the Ladies' Aid raises annually and give, each one according to her ability to earn or otherwise lay aside for the Lord's work, and compare results at the end of the year."

Mrs. Drivewell's section of the Ladies' Aid was greatly puzzled, before the year was half gone, at the seeming indifference of Section Two on the financial question. "I was afraid that Mrs. Day hadn't the gimp to make a good president," remarked Mrs. Drivewell. "Not a single supper have they had this year, and only one social, and that was free, except for a collection. Of course, it gives us a freer swing, but where is their money coming in?"

The pastor's wife smiled knowingly. She had knowledge of Mrs. Day's plans, and she had been delighted to note a growing love for the spiritual work of the church among the ladies of her section.

The prayer meetings were better attended, and the young people's classes were branching out in lines of work for which they had neither time nor interest before, and the pastor was greatly encouraged.

There was a joint meeting when the question of the annual



Harris LITHIA WATER

A happy combination is to be found in a mineral water it stands in a class of its own, as it is the purest lithia water found, and its medicinal properties have long been recognized as an incomparable remedy for affections of the

KIDNEYS AND BLADDER

Let us send booklet of testimonials from numbers who have been benefited, together with endorsements of conservative and able physicians who pronounce it "Nature's sovereign remedy." Sold by all druggists.

Harris Lithia Springs Co., Harris Springs, S. C.
Hotels open from June 15th to September 1st.

supper came up, and Mrs. Day brought forth the report of her section for the three-quarters since she had held office. Mrs. Drivewell fairly gasped in her astonishment. "How have you done it?" she asked, breathlessly.

"Simply by giving—heartily, as unto the Lord," replied Mrs. Day, calmly. "I am proud of my band of workers, and now we have a proposition to make to you. Why not make our donations to this annual supper a cash offering and thus save the backaches, the nerve-wearing operation of the supper itself? The ladies of my division are ready and more than willing to do their share."

Mrs. Drivewell was loth to give up her pet scheme for raising money, but the husbands approved so energetically that it was agreed to follow Mrs. Day's lead for once, and the results were so surprising that even Mrs. Drivewell became reconciled to the idea of giving, instead of raising, the necessary funds for the needs of the church.

Free Book About Cancer.

CANCEROL has proved its merits in the treatment of cancer. It is not an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, order, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, Dr. L. T. Leach, Box 138, Indianapolis, Ind.

GARDEN SEEDS

Try Schwill's seeds if you want a good garden this spring. We will take pleasure in mailing you a copy of our seed annual. We are also agents for the G. B. Lewis Co. See Supplies. Cyphers Model, Prairie State and Mandry Lee Incubators and Brooders. All sizes in stock at factory prices. Poultry foods of every description.

OTTO SCHWILL & CO.
Seedsmen, Estab. 1869,
Memphis, Tenn.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

GREAT SEED STORE.

Pure Red Rust-Proof Oats, free of Johnson Grass or other noxious seeds. 80 cents per bushel, or 10 or more bushels at 75 cents per bushel.

Hairy Vetch, 10 cts per pound, \$9. per 100 pounds.

Southern Winter Rye Grass, single bushel \$140; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb.; \$19.00 per 100 lbs.

McKAY & COMPANY,

General Farm and Garden Seeds.

Jackson, : : : Miss.

CHAS. A. BARBER, M.D.,

SPECIALIST.

Treats All Diseases of the EYE, EAR, NOSE and THROAT
Offices: Third Floor, King's Drug Store, at Union Depot.
Jackson, : : : Miss.

Kimball ORGANS PIANOS

Sold direct from factory to you, on our Easy Term Plan. You can buy a fine

\$125 Organ for \$78
\$75 Organ for \$45

and other styles accordingly, on monthly or annual payments.

Chapel Organs \$39 up

for cash or on easy terms. Special inducements to churches and religious bodies.

Write for full catalog and our plan. Address

A. L. DUNLAP,
Southern Wholesale Agent,
Dept. "R" JACKSON, MISS.

8 EASTER POST CARDS 10c

Send 10c for high grade Gold and Silver Embossed Post Cards. We send quality cards, not quantity. Twenty-four cards for 25 cents. KANSAS POST CARD CO., 452 W. 7th Ave., TOPEKA, KAN.

WOMAN'S WORK.

(Continued from page 11).

Notice.

It is important that the names of those who will attend the meeting of W. M. U. Auxiliary to S. B. C. to be held in Louisville be sent to the Central Committee as soon as possible that the appointments may be made as required by constitution. Mississippi is entitled to twenty delegates and it is desirable that as many sections of the State be represented as possible. The delegates are appointed by the Central Committee at the regular meeting in April. We urge those who can attend to send in their names at the earliest opportunity.

Woman's Central Committee.

Teachers in the Sunday School.

March 28th is the day we want you to plan for. The Teacher issued by the Sunday School Board is this month full of suggestions for making the lesson of that Sunday, the missionary lesson, a definite, powerful influence in the lives of the class members. Won't you join in the South-wide effort to make the missionary enterprise a living, vital thing to every boy and girl in the Sunday School? May a warm rich blessing from the Master come to your own life as you ask Him for the message needed by your own class for that day.

Edith Campbell Crane.

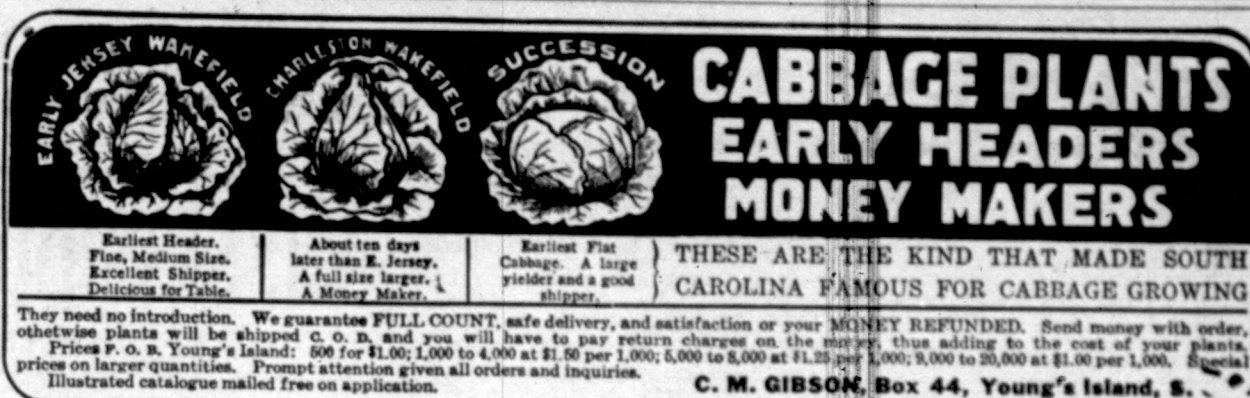
Cor. Sec. Woman's Mis. Union.

The Cause for Cancer.

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In offering any dish to a person, go to the left, thus allowing the use of the right hand. If the maid does the helping, she then goes to the right side, and always on the right of each person in removing plates. The cup of coffee goes to the right of each person, the sugar and cream to the left. There is nothing that adds so much to the appearance of the table according to the expense involved, as shining glass and polished dishes, and the commonest kinds of dishes can be made to look beautiful by careful handling and proper washing, and both the glass and china dishes can be given a high polish by washing them through a warm pearline suds and then rinsing quickly through clear hot water. They must be dried with one soft towel and polished with another free from lint, and the finest cut glass may be made to glisten by washing and drying in this way. Garnishing always enhances the appearance of a dish; a few sprigs of parsley, geranium or rose leaves can be had at any time, and in serving hot meats the platter's edge may be completely covered with parsley leaves, a few of which may be added to each cut as it is served, and be more attractive than a decorated platter would be, and any woman can have a window box in the kitchen in which to raise parsley to use for her dishes, and to make her table more attractive and dainty looking.

Martha.

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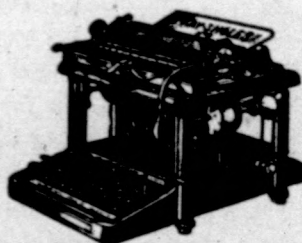
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